

On the imperfect Reception of the Gospel.

A

S E R M O N

Preached before the

Incorporated SOCIETY

FOR THE

*Propagation of the Gospel in
Foreign Parts ;*

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish Church of St. MARY-LE-BOW,

On FRIDAY February 17, 1769.

By THOMAS NEWTON, D. D.

Lord Bishop of BRISTOL.

L O N D O N :

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Handwritten initials or mark.

*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St. Mary-le-Bow, on Friday
the 17th Day of February, 1769.*

AGREED, that the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Bristol, for his Sermon preached this
Day before the SOCIETY; and that
his Lordship be desired to deliver a
Copy of the same to the SOCIETY
to be Printed.

Daniel Burton, Secretary.

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6/10

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JOHN x. 16.

Other sheep I have which are not of this fold.



HERE is a scruple which one time or other ariseth in the breast, I believe, of every serious confederate Christian; and That is, How cometh it to pass, that the Christian religion is professed only in so small a part of the world, while Paganism and Mohammedism overspread at least three quarters of the globe? Since *there is none other name under heaven* Acts. iv. *whereby men must be saved,* why is any other name under heaven adored, besides the name of Christ Jesus? Why doth God suffer imposture

to prevail so far over truth, the kingdom of Satan over the kingdom of his dear Son?

Jer. xii. 1. *Righteous art thou, O Lord, when we plead with thee, yet let us talk with thee of thy judgments.*

1. Supposing we cannot give any satisfactory account of this proceeding, yet it is not therefore a just objection against the providence of God. It must be confessed, that the imperfect reception of Christianity in the world is one of the darkest mysteries of divine providence; but because we cannot readily apprehend the reasons of God's government, shall we therefore conclude it to be conducted without reason? How can our finite groveling minds fully understand the polity of the supreme infinite mind? *His judgments are like the great deep,* not to be fathomed by the short line of human reason. How do we know what mercy God may extend to those who have not heard of the high-priest of our profession Christ Jesus? How do we know but he suffers not the gospel to be preached to several nations, as knowing before hand that they would reject it, and by these means aggravate their condemnation? Expedients there may be to solve this difficulty more than man can express, more than he can imagin. *O the depth of the riches both of the wisdom*

Pf. xxxvi.
6.

Rom. xi.
33, 34.

dom

dom and knowlege of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? However of this we may rest assured, that God can as soon cease to be, as cease to do what is best and fittest in the whole: and though clouds and darkness are Pf. xcvi.
round about him, yet righteousness and judgment ^{2.}
are the habitation of his seat; though we cannot enter into the reasons of his dispensations, nor comprehend all the various methods of his dealing with the sons of men, yet infinite justice must act justly, infinite wisdom must act wisely, and infinite goodness must do things which are good and right to be done.

2. But God was not obliged to make a revelation of himself universal. That God made any revelation of himself at all was an act of mere bounty, mercy, and goodness; and surely he may confer his favors in what manner, and at what times, and upon what persons he pleaseth. *I will be gracious (saith the Lord)* Exod. xxxiii. 19.
to whom I will be gracious, and will show mercy on whom I will show mercy. God was no more obliged to make all men Christians, than he was to make all creatures men, or all men angels: and as he hath manifested his power and wisdom.

wisdom in enduing different persons with different tempers and capacities, why might he not as well afford to some more and greater, to some fewer and less opportunities of knowing and serving him? *Is it not lawful for him to do what he will with his own? Hath not the potter (as the Apostle argueth on this head) power over the clay, of the same lump to make one vessel to honor, and another unto dishonor?*

Mat. xx.
15.

Rom. ix.
21.

3. As God was not obliged to make a revelation of himself universal, so he hath foretold by the mouth of his holy prophets, that the Christian religion should not (for some time at least should not) be universal. And what more pregnant, more convincing proofs can we require of this, than those many prophecies of the obstinacy and infidelity of the Jews in the Old Testament, of the distresses and persecutions of the Christians in the New? So that the want of universality is so far from infringing the truth of the Christian religion, that it is absolutely necessary, we see, to confirm it; as that without which these prophecies, and consequently the books containing these prophecies, could not be true.

4. But though God make not a revelation universal, yet hath he not left himself without witnesses.

witness. Though the scriptures be not put into every man's hands, yet the larger volumes of nature and right reason lie ever open to all mankind. There is such grandeur and exquisite contrivance, such beauty and proportion in this great fabrick of the universe, as evidently point out to us the first cause, the all-wise and all-powerful architect. Every thing within us, every thing without us, may lead us one way or other to the knowlege of God and of our duty: and if men however are blindly hurried away by their lusts and passions, and listen not to the dictates of nature and the whispers of conscience, they are *without excuse*, and their condemnation will be, that having eyes they would not see, and having understandings they would not understand. Herein I speak the sense of the great preacher to the Gentiles, who declares, that, *though God suffered all nations to walk in their own ways, nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.* And in another place speaking of the Gentiles he saith, *That which may be known of God is manifest in them, for God hath shewed it unto them; For the invisible things of him from the creation of the world*
are

are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse.

5. Though a revelation be made to some persons only, yet it may be of great service to many others. Christianity operates beyond the sphere of Christendom. At the first rising of the sun of righteousness many even of the Heathens were sensibly reformed, and became better and brighter as it were by reflection. They grew ashamed of their former barbarous rites and superstitious ceremonies; and no longer made use of human sacrifices, no longer offered their sons and their daughters unto devils. It is also very well worth our observation, that morality hath been carried to a greater height, and the law of nature hath been more rationally explained, illustrated, and enforced by many a one of the philosophers since the coming of Christ, than by all of them taken together before it. And if there is any thing good and excellent in the false religions of the world, it is wholly borrowed from some traditions of the true religion, or derived from that fountain of goodness and excellency, the holy scriptures. Of such signal advantage is the Christian institution even to Pagans and unbelievers; and like

like its divine author, *blesseth its very enemies,*
and doeth good to them who despitefully use it and
persecute it.

6. Christ's satisfaction upon the cross was
not partial but universal. He died for all
mankind in general, as well for those who
went before, as those who come after him; as
well for those who have not, as those who
have, opportunities of knowing him. He is
for this reason stiled in scripture *the Saviour of*
the world. He is upon this account said to
give himself a ransom for all, and to taste death
for every man. He is by St. John called *the*
propitiation for our sins, and not for our sins only,
but also for the sins of the whole world. As all
men were created by him, so by him were all
redeemed: as all men were involved in the
consequences of Adam's transgression, so all
partake of the benefits of Christ's righteousness;
or to speak in the words of St. Paul, *as by the*
offence of one judgment came upon all men to con-
demnation, even so by the righteousness of one the
free gift came upon all men unto justification of
life.

1 Tim. ii.

6.
Hebr. ii.

9.
1 John. ii.

2.

Rom. v.
18.

7. Men will be judged variously, in pro-
portion to their various means and opportuni-
ties of knowing and doing their duty. For

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what justice would it be to expect the same returns of duty and obedience from the rude Indian in his hutt, or wild savage in the woods, as from those who have had the advantage of a learned and Christian education, who from children have known the holy scriptures, and have been taught as the truth is in Jesus? Far be it from God, to require impossibilities of any man, or to condemn any man for invincible ignorance. The words of

Rom. ii. 12. St. Paul are very clear in this point, *As many as have sinned without law, shall also perish without law; and as many as have sinned in the law,*

Rom. iv. 15. *shall be judged by the law:* and afterward, *Where no law is, there is no transgression;* where a law is not sufficiently promulged, there men are not accountable for the violation of it. Our

Luke xii. 48. Saviour and Judge himself saith, *Unto whomsoever much is given, of him shall be much required; and to whom men have committed much,*

John. ix. 41. *of him they will ask the more:* and again, *If ye were blind, ye should have no sin; but now ye say We see, therefore your sin remaineth.*

8. There is scarce any civilized nation, that hath not one time or other had sufficient opportunity of being converted to the Christian religion. Our Saviour's instruction to his disciples

disciples was, *Go teach all nations*: and the ^{Mat.} writers of the history of the church all with ^{xxviii. 19.} one full consent and entire harmony agree, that the apostles or their immediate disciples in their own persons published the glad tidings of the gospel through all the parts of the world then known. St. Paul himself very aptly applies to them the elegant saying of the Psalmist, *Their sound went into all the earth, and their words into the end of the world.* ^{Rom. x. 18.} Within about five centuries after Christ we find the fathers asserting, that * the Christians were in all parts of the world far more numerous than both the Heathens and Jews. Nay even in these degenerate times we shall have no reason to think, that the unbelievers are left wholly destitute of the means of coming to the knowledge of the truth; considering that the Christians are of all people the most learned, and hold trade and commerce with all; considering again that there are some Christians or others dwelling in every

* *Plures enim jam Christiani sunt, quam si Judæi simulatorum cultoribus adjungantur.* St. Aug. de Utilitate credendi. Cap. 19. Tom. 8. Edit. Benedict. &c. &c.

country, and in all Mohammedan countries the Christian religion is in the highest degree of esteem next to their own; considering farther that there are societies erected for the propagation of the gospel, and missionaries dispatched into several remote parts of the world; considering lastly that there are extant, in all the current languages of the world, translations of the Bible, which are so many pipes and conduits as it were to convey knowledge unto all people.

9. That the gospel therefore is not more generally professed must be charged altogether upon the faults of men, and not in the least imputed to want of foresight or goodness in God. In the proposing of a new revelation God dealeth with us like (what he hath made us) free reasonable creatures. He commits no violence upon our faculties, but addresseth himself coolly to our understandings. He affords such evidences of the truth as are sufficient indeed, but not such as are irresistible; such as may easily convince us if we will, but not such as must and shall convince us whether we will or not. Such is the reasonableness evidence and certainty of the Christian religion, that I am verily persuaded whoever

ever calmly considers the arguments urged in defense of it cannot but see and acknowledge its divine origin, believe without doubt and assent without reserve. Whence is it therefore that it doth not find a more general reception? Whence is it that so many withstand its force? Why? because they are too idle or too busy to consider; they think not of it at all, or think with prejudice; they have bad heads or corrupt hearts. Why in particular did the Jews reject the Christian religion? Because they were eaten up with blind zeal and bigotry for their law; and the expectations of a temporal prince had so possessed and swelled their minds, that they could not relish the humble doctrines of the cross. Why still did not the Greeks embrace it? Because they were proud opinionative men, and sought after (what they falsely called) *wisdom*; and as Christ crucified was to the Jews a *stumbling block*, so was he to the Greeks *foolishness*. Why are so many nations which once were Christian become Anti-Christian? Because they did not bring forth the fruits of the gospel, and therefore the candlestick of the Lord was removed out of its place, and the kingdom of God was taken from them. Why has Mohammedism prevailed so mightily

1 Cor. i.

22, 23.

See Mat.

xxi. 23.

Rev. ii. 5.

mightily in the world? It is plain the grounds upon which that imposture standeth are the vices and follies of men; it was begot by ambition and lust, was propagated by rapin and violence, and is still upheld by power and authority. And thus though *light is come into the world, men love darkness rather than light, because their deeds are evil.* I wish I could not add that Christianity hath been stopt and retarded in its progress by the heresies and schisms of some, the debauched lives and conversations of others, who profess themselves Christians, but yet are really a scandal to the doctrine of Christ. Had Christian princes been as ambitious of extending the kingdom of Christ, as of enlarging their own empires; had Christian subjects been as zealous to propagate the gospel as to carry on traffick and commerce; and had the lives of all been agreeable to their most holy profession, the Christian religion would not have been confined within these narrow bounds, and those who now *speak against us as evil doers, would then, beholding our good works, have glorified God in the day of visitation.*

John iii.
19.

1 Pet. ii.
12.

10. This very want of universality is made to serve several wise ends and purposes of providence.

vidence. Such is the transcendent wisdom of God, that he can bring good out of evil, light out of darkness, and turn even the infidelity of some into arguments to beget and nourish faith in others. None of the philosophers and princes of the world embraced Christianity till some centuries after Christ: *not many wise, not* 1 Cor. i. *many mighty, not many noble were called*; for what reason? *that no flesh should glory in his presence*, that the propagation and establishment of the gospel might appear not to be owing to human means, but to be the work of heaven itself. The infidelity of the Jews renders them perhaps more proper and unsuspected witnesses of the truth of the Old Testament, than if they had been converted to Christianity; for the concessions of a professed enemy generally carry greater force and conviction with them, than the most favorable arguments urged by a friend. The more too are the enemies of our religion, the more is the divine providence manifested in preserving his church, and not suffering *the* Mat. xvi. *gates of hell to prevail against it.* Had this 18. *counsel or this work been of men,* Acts v. *it would doubt-* 38, 39. *less, in so many ages, amidst so many enemies, have come to naught, but being of God, nothing can overthrow it.*

Lastly,

Lastly, It is foretold in scripture, that the Christian religion shall one time or other before the end of the world become universal. This, I think, is plainly intimated in the words following my text; *Other sheep I have, faith our blessed Saviour, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.* Hitherto, I conceive, are to be referred

Pf. l. ii. 8. those promises of giving Christ *the heathen for*
 Pf. lxxii *his inheritance, and the uttermost parts of the*
 11. *earth for his possession; of all kings falling down*
 Dan. vii. *before him; and of all people, nations, and lan-*
 14. *guages serving him. When the fulness of the*
 Rom. xi. *Gentiles is come in, faith St. Paul, all Israel*
 25, 26. *shall be saved.* Many and triumphant are the

predictions of this kind; for there is no subject upon which the prophets dwell more, or more delight to dwell. At what time and by what methods God will accomplish this wondrous revolution, we cannot say; but accomplish it he will, as surely as he is true. *Hath he said,*
 Numbers *and shall he not do it? Hath he spoken, and*
 xxiii. 19. *shall he not make it good?*

No doubt there are more and greater reasons than these known to that all-perfect mind which governs the universe: but even these
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(upon each of which I might have expatiated, but have compressed the matter into as narrow compass as I could) if not singly taken, yet all united, are I hope of force sufficient to lay the objection, and to satisfy us that God may be justified in his transactions, even in the most dark and mysterious of his transactions, with the sons of men: *as it is written, that thou* Rom. iii. *mightest be justified in thy sayings, and mightest* 4. *overcome when thou art judged.*

The natural consequence of this discourse is the great duty of promoting, as much as lieth in our power, the universal reign of Christ upon earth. For the imperfect state of Christianity is no just objection to divine providence; it is more properly a reproach to ourselves, and condemns the negligence and indifference of Christians. We are assured indeed by God himself speaking in the prophet, *From the rising* Mal. i. ii. *of the sun even unto the going down of the same my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the Heathen, saith the Lord of hosts.* But we must not sit idle and unconcerned spectators waiting for the accomplishment of this prediction, under pretence of leaving it to the

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superior

superior wisdom and almighty power of God. He intends all his predictions to be accomplished by the agency of men; and happy are those men, who shall be the agents and instruments of effecting what providence so graciously intends, and who sharing in the heavenly work shall be sure also to share in the heavenly reward.

We are taught to pray daily, and I suppose every one almost doth pray daily, *Thy kingdom come*; but it is not enough to offer up our prayers, unless we likewise exert our most zealous endeavors; for how can we be thought to pray in earnest, as long as we do nothing more? Not that I conceive we are obliged with the hazard of our lives and fortunes to propagate the gospel in foreign parts; neither must we seek the advancement of our religion by pious leagues and holy wars, by striving to regain with our swords those countries which we have lost by our sins. We are by no means fit for the one, and the other is not fit for us. We are not indued with the gift of tongues and the power of miracles necessary for the
 a Cor. x. former; and as for the latter *the weapons of our*
 * *warfare are not carnal but spiritual*. The spirit indeed of Croisades prevailed mightily for some centuries, and set all the princes of Christendom
 in

in arms. But we have not so learned Christ; and would we contribute something to the extension of the Christian name we must endure conflicts, and obtain victories of another kind. To fight under the banner of Christ against sin the world and the devil; to conquer and subdue our rebellious lusts and appetites; to *cast down imaginations, and every high thing that exalteth itself against the knowledge of God; to bring our passions into subjection to our reason; to have the free and uncontrolled empire of our minds; to let the peace of God rule in our hearts;* these are the wars, these are the triumphs of Christians. The best way to enlarge the kingdom of Christ without us, is first to begin by planting and establishing it within us. For how can we expect that others should be won over to our belief, when we ourselves live as if we believed not? *Let your light so shine before men that they may see your good works, and the consequence will be, they will glorify your Father which is in heaven.*

2 Cor. x.

5.

Col. iii.

15.

Mat. v.

16.

The Christian religion is so salutary and beneficial a scheme, so plainly calculated for the service and interest of mankind as well as for the honor and glory of God, that it is an act of the greatest humanity and charity to plant and culti-

vate it, wherever we have any opportunity : and to see how happy kingdoms and nations are with it, and how miserable they are for the want of it, we need only compare the former flourishing state of the churches of Asia and Africa with their present wretched condition, now they are sunk in superstition and ignorance, in slavery and brutality. What barbarians were the people of this island, before ever the light of the gospel shone upon them; and how have we been improved and civilized since in consequence of it? And do we not find in our colonies and plantations abroad, that the people grow less and less savage, and more and more humanized, in proportion as true Christianity is propagated and prevails more among them?

However it may be in other places, here certainly *the harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.* We are the more obliged to this tender care and concern for them, as we receive so many benefits and advantages from thence; and as we *reap* of their *carnal things*, it is but just and equitable that we should *sow* unto them of our *spiritual things*. How many have large

Mat. ix.
37, 38.

1 Cor. ix.
41.

large properties there, and go thither to carry on traffic and commerce; and shall none be found to propagate true religion and virtue among them? The worst of our species, felons and convicts, are transported thither in abundance; and shall we send none of a better character to give them better ideas of us and our religion? The church of Rome glories in the zeal and number of her missionaries, who *compass sea and land to make proselytes*; and shall they be more diligent to propagate a false Christianity than we the true? And if we totally neglect our colonies and plantations, will they not soon sink into barbarism and brutality, or become an easy prey to fanaticism, or popery, or infidelity, or atheism, or what not?

But *how then shall they believe in him, of whom they have not heard? and how shall they bear without a preacher? and how shall they preach except they be sent?* Small contributions can hardly be applied at all, and larger benefactions will avail little and lose their effect applied separately; nothing considerable can be done, no great information be gained, no great influence be preserved, but under the direction and conduct of a regular society.

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Such a society was accordingly erected and incorporated near seventy years ago by a Prince, to whom our religion and liberties owe their preservation: and its primary and immediate object was (according to the words of the charter) *the maintenance of a learned and orthodox clergy* for the administration of the word and sacraments in those of our colonies and plantations, where was either mean provision or none at all for the public worship of God. The design was truly pious and charitable, and God hath blessed it with remarkable success. For in those countries, where they had scarcely any form or place of public worship; where even the Lord's day was hardly distinguished from others but by greater idleness and profaneness; where the sacraments were administered, baptism perhaps not above once in twenty years, and the Lord's supper not above once in sixty: there more than a hundred churches have been erected, and more are erecting; there more than a hundred and forty thousand of our people, infants and adults, have been baptized; there more than a hundred and fifty thousand bibles and common-prayer-books, with other pious and instructive treatises and smaller tracts innumerable, have been distributed; many
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numerous congregations have been set up, who maintain the public service of God at their own expense; and the Society are at the farther charge of more than a hundred missionaries catechists and schoolmasters for the farther propagation of the gospel and instruction of the young and ignorant. So that now there is a goodly appearance of religion; much good hath been done, and possibly more harm prevented; the people are greatly reformed and improved; and it is * computed that one third of the inhabitants, near a million of souls, are professed members of the church of England.

Another and an early object of the Society's attention were the poor Negroes, whose bodily labor and service justly intitle them to some concern for their spiritual welfare. It was not long after the first institution of the Society, that instructions were given to the missionaries for this purpose, and catechists and schoolmasters were employed, and have proceeded in this good work of teaching and baptizing these Heathen slaves, as far as the difficulty of the thing, and their Christian or rather unchristian masters would allow. From

* See Dr. Bradbury Chandler's Appeal to the Public in behalf of the Church of England in America, Sect. 6.

that

that time to this many thousands of them have been converted to the faith; and they have upon all occasions behaved better, with more fidelity and duty, than their unconverted brethren; whenever any insurrections and rebellions have happened, few or none of the Christian Blacks have been concerned in them. It would be little for the honor of the Society to exhort and admonish others, if they did not themselves, within their own property and plantations, set a good example to other planters and masters, in the management of their Negroes, softening the severities of their servitude, treating their persons with gentleness, as well as forming their minds by seasonable instruction, rightly conceiving humanity to be one of the most effectual methods of conciliating them to Christianity: and it is much to be wished, that the example was more generally followed. A farther improvement hath been made by the Society within these few years, by giving some kind of liberal education to some young Negroes, and training them up in such a manner as may qualify them to become more familiar teachers and instructors of their countrymen; an expedient, which it is hoped, will be attended with

with considerable success both in Africa and America.

After these more immediate objects of their care and attention, some share of the Society's compassion hath been extended to the native Indians : and notwithstanding the diversity and difficulty of their languages, their wandering life, their gross ignorance, their fierce dispositions, their continual wars, their savage manners, their barbarous customs, their horrid superstitions, yet several of them have been made converts, and some congregations of Christians have been formed among the Mohawks and other Indian tribes. Some of the Society's missionaries and catechists have been at the pains of learning some of the American languages for the readier discourse and communication with the people ; and some schools are erecting for their better education and instruction, to civilize in order to convert them.

But yet the designs of the Society are very far from being completed. Many things are wanting to perfect and establish the good work that is begun. With regard to the members of the church of England, they are continually importuning the Society to send over more missionaries, more than their abilities will

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allow,

allow, which is a certain indication that many advantages have arisen from those who have been sent already. But the greatest want of all is that of an American Bishop for the purposes of confirmation, ordination, visitation of the clergy, and other ecclesiastical offices, without the least share of civil power or jurisdiction whatever. Such an institution patronized by so many pious and judicious persons living and dying, and especially by the late most worthy ever to be lamented ever to be honored President of this Society, but indeed what good design did he not patronize and encourage? Such an institution, I say, may be beneficial to many, can be really hurtful to none: and shall all other sectaries enjoy their particular privileges and forms of worship in their full latitude, and at the same time the members of the national church, near a million of souls as I said, a third of the people, be debarred and deprived of what they esteem so material a part of their constitution? Where is the justice, equity, or reason of this proceeding? But there are men who will receive neither law nor gospel from us; who clamor for liberty, but yet are the most imperious of task-masters and tyrants; who con-

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tend for the most unlimited toleration for themselves, but yet are to all others most intolerant, wherever they get power into their own hands.

With regard to the poor Negroes, whose number is * computed to be considerably above half a million; as it is now generally known and understood that Christianity maketh no alteration in mens civil rights and conditions, but every man is to abide in the same calling ^{1 Cor. vii. 20.} wherein he was called, whether he be bond or free; it is to be hoped that the proprietors and planters will be less jealous of their slaves being instructed in the true religion, which will soften and improve their manners, and make them subject not only for fear but also for conscience sake, *with good will doing service, as to* ^{Eph. vi. 7.} *the Lord, and not to men.* Whatever necessity may be pleaded for it, it is greatly to be lamented, that there is any such thing as slavery any where. As Moses said, *Would God that* ^{Num. xi. 29.} *all the Lord's people were prophets,* so I would say, Would God that all mankind were free, that those who are bond were free, and that those who are free may so use their liberty as not to abuse it unto licentiousness!

* See Dr. Chandler as before.

With regard to the native Indians, a wide field is opened to us by the late treaty of peace. But they must be made men, before they can be made Christians. To bring them off from their roving courses, and reconcile them to a more settled kind of life; to give them some notions of agriculture, and furnish them with proper implements for it; to teach them such of the more common mechanic arts, as may be the means of their more comfortable subsistence; to open schools in different parts for their farther erudition and improvement; to learn their languages, or familiarize them to our own; to convince them of our concern for their spiritual by our regard to their temporal welfare, by acts of humanity justice and kindness; these will be found to be the most efficacious methods of winning them over to our religion, of *turning them from darknes to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified.*

Actsxxvi,
18.

Great things have already been done by the Society, though their certain annual income is a trifle compared to their certain annual expense; but greater still remain to be done, which indeed can never be accomplished without

out the charitable contributions of well-disposed persons, without the aid and assistance of government, and without the particular blessing of Almighty God. May God Almighty therefore so dispose the hearts, and open the hands of you and of all to whom this charity shall be recommended, that it may go on prospering and to prosper; that *the word of the Lord* ^{2 Thes. iii. 1.} *may have free course, and be glorified*; that *his* ^{Pf. lxvii. 2.} *way may be known upon earth, his saving health* among all nations; that *the kingdoms of this* ^{Rev. xi. 15.} *world may become the kingdoms of our Lord and of his Christ*; and he may reign for ever and ever!

out the charitable contributions of well-dis-
posed persons, without the aid and assistance of
government, and without the protection of the
of Almighty God. May God Almighty there-
fore direct the hearts, and open the hands
of you and of all to whom this charity shall
be transmitted, that it may go on increas-
ing and to prosper; that the word of the Lord, I beseech
you, may be ever more and more glorified; that the
truth may be ever more and more known; that the
kingdom of God may be ever more and more
advanced; that the salvation of souls may be
ever more and more promoted; and that the
glory of God may be ever more and more
manifested.

AN ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
for the Propagation of the Gospel in
Foreign Parts, from the 19th Day of
February, 1768, to the 17th Day of
February, 1769.

KING *William III. of Glorious Memory,*
was graciously pleased, on the 16th of
June, 1701, to erect and settle a Corpo-
ration with a perpetual succession, by the name of
THE SOCIETY FOR THE PROPAGATION OF
THE GOSPEL IN FOREIGN PARTS; *for the*
receiving, managing, and disposing of the con-
tributions of such persons as would be induced to
extend their charity towards the Maintenance of
a Learned and an Orthodox Clergy, and the
making of such other provision as might be necessary
for the Propagation of the Gospel in Foreign Parts,
upon information, that in many of our Planta-
tions, Colonies, and Factories beyond the seas,
the provision for Ministers was mean, and many
other of our said Plantations, Colonies, and Fac-
tories, were wholly unprovided of a maintenance
for Ministers, and the publick Worship of God;
and that, for lack of support and maintenance
of

of such, many of his loving subjects wanted the administration of God's word and sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish superstition and idolatry.

The Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of several other Lords, and eminent persons in the State, with a power to elect such others to be Members of the Corporation, as they, or the major part of them, should think beneficial to their charitable designs; and they immediately applied themselves with great zeal and alacrity to the good work; and after adjusting preliminaries in the choice of Officers, and settling standing orders and rules for their more regular proceeding, they subscribed every one of them according to their several ranks and dispositions, an annual sum to be paid to their Treasurer, for the general uses of the Society; and chose new Members, and gave out deputations according to the powers in the Charter, to receive and collect the donations of all charitable and well-disposed persons towards this most pious design: And thro' an especial blessing, *this work of the Lord* hath hitherto prospered in their hands. Many more than one hundred and forty thousand of our own people, infants and adults, and many thousands of *Indians* and *Negroes*, have been instructed and baptized into the true faith of our Lord Jesus Christ; and more than one hundred

hundred and fifty thousand volumes of bibles and common prayer books, with other books of devotion and instruction, together with an innumerable quantity of pious small tracts, have been dispersed in foreign parts; and there is now a very hopeful and improving appearance of religion in the public worship of God, according to the liturgy of the Church of *England*, in a great number of churches in our plantations in *America*, by the means, and through the procurement, of this Corporation.

The charter directs the Society to give an annual account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several sums of money by them received, and laid out, and of the management and disposition of the revenues of the corporation: This is punctually done, and the Society annually make public an Abstract of them and their proceedings. Therefore the Society now, in the first place, acknowledge the receipt, and return their most hearty thanks for the particular benefactions of the year 1768, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To Mrs. <i>Leigh</i> , of <i>Northcote</i> ,	1	1	0
The Hon. <i>Thomas Fitzmaurice</i> , Esq;	1	1	0
To Sir <i>Thomas Worsley</i> , Bart.	1	1	0
To <i>David Urry</i> , Esq; ———	1	1	0
To the Rev. Dr. <i>Walker</i> , Rector of } <i>Motestone</i> , — — — }	1	1	0
E			To

To the Rev. Mr. Oglander, —	L	I	0
To the Rev. Mr. Troughbear Holmes.	1	I	0
To Robert Pope Blackford, Esq;	1	I	0
To the Rev. Mr. Culme, Rector of } Freshwater, — — — — }	L	I	0
To the Rev. Mr. Walton, Rector of } Brixton, — — — — }	1	1	0
To Robert Worsley, Esq; —	0	10	6
To William White, Esq	0	10	6
To Mr. Clark, of Newport, —	0	10	6
To Mr. Leigh, of Thorleigh,	0	10	6
To the Rev. Dr. Knail, Vicar of Caris- } book, by whom the above-mentioned } Benefactions were remitted, }	1	I	0
To a Lady, desiring to be unknown, by } Dr. Tew, — — — — }	1	I	0
To the Hon. Mrs. George Talbot, by } Mr. Thomas Lewis, — — — — }	5	5	0
To the Right Hon. Lady Jane Edwards, } of Tickencote, in Rutland, by the Rev. } Mr. Wilson, Vicar of Empingham, }	1	I	0
To a Lady, desiring to be unknown, by } the Lord Archbishop of Canterbury, }	5	8	0
To Lady Curzon, — — — —	5	5	0
To Gerard Arme Edwards, Esq; by the } Rev. Mr. Wilson, — — — — }	1	I	0
To a Lady unknown, by the Rev. Mr. } Broughton, — — — — }	20	0	0
To a Person unknown, by Mr. Stone- } street, — — — — }	2	2	0
To a Member who desires to be un- } known, — — — — }	3	3	0
For			

For the Legacy of Mrs. <i>Elwes</i> , late of <i>Chiswick</i> , in <i>Middlesex</i> , from <i>Cary</i> <i>Elwes</i> , Esq; by the Hands of Mr. <i>Walter Dicker</i> .	}	1200	0	0
To a Lady unknown, by the Rev. Dr. <i>John Burton</i> , ———	}	1	1	0
To <i>Charles Jennens</i> , Esq; of <i>Gopsal</i> , in <i>Leicestershire</i> , by the Hands of Mr. <i>Hetherington</i> , ———	}	21	0	0
To Mrs. <i>Elizabeth Hanmer</i> , by Mr. <i>Hetherington</i> , ———	}	5	5	0
To Mrs. <i>Fowler</i> , ———		10	10	0
To a Clergyman in the East of <i>Suffex</i> , by the Rev. Mr. <i>Wilson</i> , ———	}	1	1	0
To Mrs. <i>Catharine Kelsey</i> , ———		2	2	0
To Mrs. <i>Frances Pearce</i> ———		2	2	0
To Mrs. <i>Tyrrell</i> , of <i>Ormond-Street</i> , by the Hands of the Rev. Dr. <i>Plump-</i> <i>tree</i> ———	}	10	0	0
To a Lady unknown, ———		5	5	0
To Lady <i>Anne Shadwell</i> , ———		2	2	0
To Dr. <i>William Powel</i> , of <i>Nanteos</i> , <i>Pem-</i> <i>brokeshire</i> , ———	}	1	1	0
To <i>Anthony Eglington</i> , Esq; ———		50	0	0
To the Rev. the Dean of <i>York</i> , and several other Persons, ———	}	23	17	6
To the Rev. Mr. <i>Thompson</i> , of <i>Elbam</i> , ———		1	1	0
To Mrs. <i>Sufannab Mathew</i> , ———		1	1	0
To a Lady unknown, by <i>Thomas Pearce</i> , ———		10	0	0
For the Legacy of Mrs. <i>Elizabeth Wood-</i> <i>roffe</i> of <i>Bury St. Edmund's</i> , <i>Suffolk</i> , Widow, by her Executors, ———	}	400	0	0

To Mrs. <i>Barkhurst</i> , ———	100	0	0
To Mrs. <i>Catharine Palmer</i> , her annual Subscription, ———	2	2	0
To <i>Roger Pratt</i> , Esq; of <i>Riston</i> , in <i>Norfolk</i> , by the Rev. Dr. <i>Dering</i> , ———	5	5	0
To a Lady unknown by Mr. <i>Venn</i> ,	50	0	0
To Miss <i>Sydenham</i> , ———	4	4	0
To <i>Henry Southby</i> , Esq; of <i>Caversham</i> , <i>Oxfordshire</i> , ———	1	1	0
To the Rev. Sir <i>Asburst Allin</i> , Bart. being a Collection in his Parishes, ———	2	2	0
To <i>Robert Luson</i> , Esq; of <i>Blundeston</i> , by Sir <i>Asburst Allin</i> , Bart. ———	0	10	6
To a Person unknown, by <i>A. P.</i>	10	0	0
For the Legacy of <i>Jonathan Taylor</i> , Esq; by his Executors, ———	137	2	11
For the Legacy of <i>John Williams</i> , by <i>John Vincent</i> , Executor, ———	20	0	0
For the Legacy of Mrs. <i>Mary Stacey</i> , by Mr. <i>Totton</i> , ———	50	0	0
To the Rev. Mr. <i>Lambert</i> ,	50	0	0
For the Legacy of <i>Stephen Skinner</i> , Esq; of <i>Colchester</i> , by his Executor, Mr. <i>William Hazledine</i> , of <i>Watford</i> , ———	100	0	0
To a Gentleman of <i>Louth</i> , in <i>Lincolnshire</i> , by his Friend in <i>London</i> , ———	2	2	0
To a Lady unknown, by the Rev. Mr. <i>Pritchard</i> , Reader at <i>South-Audley Chapel</i> , ———	5	5	0
For the Legacy of <i>Robert Frazer</i> , by his Executors, ———	10	10	0

To

To a Lady unknown, by <i>William Robin-</i> <i>son, Esq;</i> ———— }	2	2	0
To the Rev. Mr. <i>Fenwicke</i> , of <i>Hallaton</i> , near <i>Harborough, Leicestershire</i> , }	1	1	0
To Mrs. <i>Bewicke</i> , by Mr. <i>Fenwicke</i> ,	3	0	0
To Mrs. <i>Sarah Carte</i> , by Mr. <i>Fenwicke</i> ,	1	1	0
For the Legacy of Dr. <i>Stephen Niblett</i> , by his Executor, <i>John White, D. D.</i> }	50	0	0
To <i>E. I. W.</i> ———— ————	9	0	0
To a Person unknown, by the Rev. Dr. <i>Head</i> , ———— ———— }	2	2	0
To the Hon. Mrs. <i>Shirley</i> , ————	5	5	0
For the Legacy of <i>Dorothy Randolph</i> , by her Executor, <i>John Tetlow</i> , }	10	0	0
To a Lady unknown, by the Rev. Mr. <i>Hotchkiss</i> , ———— ———— }	2	2	0
To Mrs. <i>Dollyffe</i> , by Dr. <i>Crusius</i> ,	2	2	0
For the Legacy of <i>Samuel Anderson</i> , by his Executors, <i>James Jacks</i> and <i>Joseph</i> <i>Thornthwaite</i> , ———— ———— }	50	0	0
To the late Mrs. <i>Vicx</i> , by Dr. <i>Tucker</i> , Dean of <i>Gloucester</i> , ———— ———— }	5	5	0
To a Lady unknown, by Dr. <i>Tucker</i> ,	5	5	0
To the Rev. Mr. <i>Marrian Feaver</i> , of <i>Dorsetshire</i> , ———— ———— }	1	1	0
To a Lady unknown, by Dr. <i>Tew</i> ,	1	1	0
To a Person unknown, by the Rev. Mr. <i>Taylor</i> , ———— ———— }	5	5	0
To Mrs. <i>Elizabeth Torriano</i> , of <i>Kensing-</i> <i>ton</i> , ———— ———— }	5	5	0
To Mrs. <i>Lucy Osborne</i> ————	2	2	0
These			

These benefactions, together with six pounds, six shillings, paid at entrance of new members, amounting to the sum of two thousand five hundred, and twenty-four pounds, sixteen shillings, and eleven pence, are all the benefactions to the Society, brought to account for the year 1768; all which, and a much larger sum, amounting in the whole to the sum of four thousand two hundred and seventy-two pounds, two shillings and eight pence halfpenny, has been expended in salaries, gratuities to missionaries, and other incidental charges, and for books sent by the Society to *North America*, where the Society have erected several new missions, and employed more school-masters.

N. B. Besides these, the following benefactions which came too late for the audit of the Society's accounts in *January* 1768, and being paid during the vacancy of the Treasurer's office were omitted in the last audit, are carried to account in the Society's fund, and will be added to the balance in the Treasurer's hands next year, *viz.*

To an unknown Lady, by Mr. } Tilbury, — — —	30 0 0
To Mr. Lane, — — —	100 0 0
To Mrs. Dollyffe, by Dr. Crusius,	2 2 0
To the Rev. Mr. Taylor, of Clifton,	5 5 0
	The

The Names of the Society's Missionaries, Catechists and School-masters, with their respective salaries, are as follow:

Newfoundland.

Annual Salaries.

1	Mr. Langman, Missionary at St. John's Town,	50
2	Mr. Balfour, Missionary at Trinity Bay,	50
3	Mr. Coughlan, Missionary at Harbour Grace and Carboneer,	50
4	Mr. School-master at Harbour Grace,	10

Nova Scotia.

5	Mr. Breynton, Missionary at Halifax,	70
6	Mr. Lynch, School-master at Halifax,	10
7	Mr. Wood, Missionary at Annapolis Royal, and Granville,	70
8	Mr. School-master at Annapolis,	10
9	Mr. Morison, School-master at Granville,	10
10	Mr. Moreau, Missionary to the French at Lunenburg,	70
11	Mr. Bailly, School-master to the French at Lunenburg,	15
12	Mr. Bryzelius, Missionary to the English and Germans at Lunenburg,	70
13	Mr. Neuman, School-master at Lunenburg,	10
14	Mr.	

- 14 Mr. Bennet, Missionary at *Horton, Windsor,* } 70
Newport, Falmouth, and Cornwallis,
 15 Mr. School-master for *Horton and* } 10
Cornwallis,
 16 Mr. Watts, School-master for *Windsor* } 10
and Newport,
 17 Mr. Eagleson, Missionary in the County } 70
of Cumberland;

New England.

Province of New Hampshire.

- 18 Mr. Arthur Browne, Missionary at *Port-* } 60
mouth,
 _____ for officiating at *Kittery,* 15
 19 Mr. Badger, Itinerant Missionary in *New* } 50
Hampshire,

Province of Massachusetts Bay.

- 20 Mr. Bailey, Itinerant Missionary on the } 50
Eastern Frontiers,
 21 Mr. Wheeler, Missionary at *George Town,* } 40
and places adjacent, on Kennebeck
river,
 22 Mr. Wiswall, Missionary at *Falmouth in* } 20
Casco Bay,
 23 Mr. Bass, Missionary at *Newbury Port,* 50
 24 Mr. Weeks, Missionary at *Marblehead* 50
 25 Mr. Macgilchrist, Missionary at *Salem,* 50
 26 Mr. Serjeant, Missionary at *Cambridge,* 50
 27 Mr.

- | | | |
|----|--|------|
| 27 | Mr. Winslow, Missionary at Braintree, | 60 |
| 28 | Mr. Ebenezer Thompson, Missionary at
Scituate and Marshfield, | } 50 |
| 29 | Mr. Clarke, Missionary at Stoughton, and
Dedham, | |
| | | } 20 |

Colony of Rhode Island.

- | | | |
|----|--|------|
| 30 | Mr. Marmaduke Browne, Missionary at
Newport, | } 50 |
| 31 | Mr. Fayerweather, Missionary at Nara-
ganset, | |
| 32 | Mr. Usher, Missionary at Bristol, | 60 |
| 33 | Mr. John Graves, Missionary at Provi-
dence, | } 50 |
| | for officiating at Warwick, | |
| 34 | Mr. Taylor, School-master at Providence, | 10 |

Colony of Connecticut.

- | | | |
|----|---|------|
| 35 | Dr. Johnson, Missionary at Stratford and
Milford, | } 50 |
| 36 | Mr. Newton, Missionary at Ripton, | |
| 37 | Mr. Lamson, Missionary at Fairfield, | 50 |
| 38 | Mr. Dibblee, Missionary at Stamford, | 50 |
| 39 | Mr. Mathew Graves, Missionary at New
London, | } 60 |
| 40 | Mr. School-master to the Nara-
ganset Indians, | |
| 41 | Mr. John Beach, Missionary at Newtown
and Reading, | } 50 |
| 42 | Mr. Hubbard, Missionary at New Haven
and West Haven, | |
| | | } 40 |

F

43 Mr.

- 43 Mr. Gibbs, Missionary at Simsbury and } 30
 Hartland, — — — — —
 44 Mr. Viets, Assistant to Mr. Gibbs, 20
 45 Mr. Mansfield, Missionary at Derby and } 40
 Oxford, — — — — —
 46 Mr. Leaming, Missionary at Norwalk, 50
 47 Mr. Clarke, Missionary at New Milford, }
 Woodbury, Kent, New Fairfield, and } 30
 Sharon, — — — — —
 48 Mr. Palmer, Missionary at Litchfield, } 30
 Cornwall, and Great Barrington, }
 49 Mr. Scovil, Missionary at Waterbury, }
 Westbury, Northbury, and New Cam- } 30
 bridge, — — — — —
 50 Mr. Peters, Missionary at Hebron, 30
 51 Mr. Andrews, Missionary at Wallingford } 20
 Cheshire, Meridan, and North Haven, }
 52 Mr. Tyler, Missionary at Norwich, 30

New York.

- 53 Mr. Cutting, Missionary at Hempstead on } 30
 Long Island, — — — — —
 54 Mr. Avery, Missionary at Rye, — 40
 55 Mr. School-master at Rye, — 10
 56 Mr. Charlton, Missionary at Staten Island, 50
 57 Mr. Egberts, School-master at Staten } 15
 Island, — — — — —
 58 Mr. Samuel Seabury, Missionary at East } 40
 and West Chester, — — — — —
 59 Mr. George Youngs, School-master at West } 10
 Chester, — — — — —
 60 Mr.

60	Mr.	Missionary at <i>Schenectady</i> ,	30
61	Mr. <i>Munro</i> ,	Missionary at <i>Albany</i> , and to the <i>Mohawk Indians</i> ,	50
62	Mr. <i>Oel</i> ,	Assistant in instructing the <i>Indians</i> ,	10
63	<i>Paulus</i> ,	a <i>Mohawk</i> , School-master to the <i>Indians</i> ,	7 10
64	Mr. <i>Sayer</i> ,	Missionary at <i>Newburgh</i> ,	30
65	Mr. <i>Hildreth</i> ,	School-master at <i>New</i> <i>York</i> ,	15
66	Mr. <i>Beardsley</i> ,	Missionary at <i>Pogb-</i> <i>keepsie</i> , in <i>Dutches County</i> ,	35
67	Mr. <i>Townsend</i> ,	Missionary at <i>Salem</i> , in <i>West Chester County</i> , and Places ad- jacent,	40

New Jersey.

68	Dr. <i>Chandler</i> ,	Missionary at <i>Elizabeth</i> <i>Town</i> ,	50
69	Mr.	Missionary at <i>Amboy</i> <i>Woodbridge</i> ,	50
70	Mr. <i>Odell</i> ,	Missionary at <i>Burlington</i> , and <i>Mountbolly</i> ,	50
71	Mr. <i>Lyon</i> ,	Missionary at <i>Glocester</i> and <i>Waterford</i> ,	40
72	Mr. <i>Cooke</i> ,	Missionary in <i>Monmouth</i> <i>County</i> ,	60
73	Mr. <i>Isaac Browne</i> ,	Missionary at <i>Newark</i> ,	50
74	Mr. <i>Abraham Beach</i> ,	Missionary at <i>New Brunswick</i> and <i>Piscataqua</i> ,	40
	F 2	75 Mr.	

- 75 Mr. Stewart, School-master at *Second River*, ——— } 10
 76 Mr. Ayres, Missionary at *St. Peter's Spotswood*, and *St. Peter's Freehold*, ——— } 40
 77 Mr. William Thomson, Missionary at *Trenton* and *Maidenhead*, ——— } 50
 78 Mr. Frazer, Missionary at *Amwell, Kingwood* and *Musconetcunck* ——— } 40

Pennsylvania.

- 79 Mr. Rojs, Missionary at *Newcastle*, — 60
 80 Mr. Reading, Missionary at *Apoquinimink*, 60
 81 Mr. Craig, Missionary at *Chester*, — 60
 82 Mr. ——— Missionary at *Oxford*, ——— 50
 83 Mr. Currie, Missionary at *Radnor*, 60
 84 Mr. Magaw, Missionary at *Dover* and *Duck Creek*, ——— } 40
 85 Mr. ——— Missionary at *Mispillion*, and *St. Paul's near Maryland*, ——— } 40
 86 Mr. John Andrews, Missionary at *Lewes* in *Sussex County*, and at *Cedar Creek*, ——— } 40
 87 Mr. Barton, Itinerant Missionary in *Lancaster*, ——— } 50
 88 Mr. ——— Itinerant Missionary in the Counties of *York* and *Cumberland*, ——— } 50
 89 Mr. Murray, Missionary at *Reading*, 30

North Carolina.

- 90 Mr. Earl, Missionary in *Chowan County*, 50
 91 Mr. Stewart, Missionary in *Beaufort County*, ——— } 50
 92 Mr.

- 92 Mr. *Reed*, Missionary in *Craven County*, 50
 93 Mr. *Thomlinson*, School-master at *Newbern*, 15
 94 Mr. *Barnett*, Missionary in *Brunswic County* 50
 95 Mr. *Cupples* Missionary in such Parish as
 the Governors shall appoint, — } 20
 96 Mr. *James Stuart*, Missionary where the
 Governor shall place him, — } 20
 97 Mr. *Cramp*, Missionary, — } 20
 98 Mr. *James Macartney*, Missionary, — } 20
 99 Mr. *John Wills*, Missionary, — } 20
 where His Excellency Governor *Tryon*
 shall be pleased to place them.

Georgia.

- 100 Mr. *Frink*, Missionary at *Savannah*, 50
 101 Mr. *Ellington*, Missionary at *Augusta*, 40

Florida.

- 102 Mr. *Thomas Warren*, Missionary on the
Musquito Shore, — } 70
 103 Mr. *Post*, Catechist to the *Indians* on the
Musquito Shore, — } 40

Bahama Islands.

- 104 Mr. *Tizard*, Missionary at *New Provi-*
dence, — } 60
 105 Mr. *Bascome*, School-master at *New*
Providence, — } 10
 106 Mr. *Moss*, Missionary at *Harbour Island*
 and *Eleuthera*, — } 60
 107 Mr. School-master at *Harbour Island*, 10
 Africa.

Africa.

108	Mr. <i>Philip Quaque</i> , Missionary, Ca-	}	50
	techist and School-master to the		
	<i>Negroes</i> on the Gold Coast, —		

Total	—	£4247	10	0
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Barbadoes.

109	Mr. <i>Butcher</i> , School-master at Co-	}	100
	<i>drington College</i> , —		

110	Mr. <i>Masbhart</i> , Usher in the school,	}	70
	and Catechist to the <i>Negroes</i> , —		

111	Mr. <i>Denny</i> , for teaching writing	}	40
	and arithmetic, —		

N. B. These salaries are paid out of the produce of the plantation.

The Society allow ten pounds worth of books to each mission for a library, and five pounds worth of pious small tracts to every new missionary, to be distributed among his parishioners, and other parcels of books, as occasion requires. And as the Society generally receive from their missionaries regular accounts of their labours, and of the state of their several missions, it is thought proper to publish the following abstract of such informations as were received from the missionaries and others in the year 1768.

Newfoundland.

Newfoundland.

By a letter from the Rev. Mr. Langman, the Society's Missionary at St. John's, dated Nov. 3: 1768, it appears, that in the course of the year he has baptised 38 infants, buried 23 corpses, and married 7 couple. He complains of a great loss he has suffered by a fire, which consumed his house and all things in it, and the church communion plate, which was kept in his house, to the amount of some hundred pounds. In relief of which the Society have ordered him a gratuity of 50l.

The Rev. Mr. Coughlan, Missionary at Harbour Grace and Carboneer, in a letter dated October 15, 1768, sends a survey of the bay, in which there is no alteration from what he found the preceding year with regard to the number of the inhabitants. In the course of the year he has baptised 46 infants, and 30 adults; has married 5 couple, and buried 16 corpses. He administers the sacrament once a month, and has 80 constant communicants, and on every other Sunday he attends at a chapel, which the people have built about five miles from the church. Mr. Jenner has declined the care of the school, and Mr. Thurney is placed in his room, and gives general satisfaction. There are about 30 boys and 12 girls who attend the school. The inhabitants have built a very commodious school-house.

Nova

Nova Scotia.

The Rev. Mr. Wood, Missionary at Annapolis Royal, and Granville, in his letter dated July 9, 1768, acquaints the Society that he was just returned from Halifax, where he had prayed with the Indians at Colonel Goreham's, and performed divine service in Mickmack, and that they understood him perfectly well. That he is making a translation, as fast as he can, of the morning and evening service into Mickmack, and makes no doubt but when he shall have accomplished it, he could instruct any person the Society might appoint to read it distinctly, and with the tone and emphasis peculiar to the language; which he has nearly acquired in less than three months daily application. The Indians behave devoutly during the time of prayer, and after the prayer for the King and Royal Family they bow their heads, and answer, Amen, in their own language.

A letter from Mr. Neuman, School-master at Lunenburg, dated July 1, 1768, informs the Society that he gives daily attendance to his school, from 8 to 12 in the forenoon, and from 1 to 4 in the afternoon; that the number of his scholars is between 30 and 40; that there are no Indian or negro children in the place, and all the settlers are of the profession of the church of England.

The

The Society are acquainted, by a letter from the Rev. Mr. Eagleson, Missionary to the county of Cumberland in Nova Scotia, dated July 4, 1768, that he arrived on the 27th of June at Halifax, from whence he purposed setting out immediately for his mission, but had express order from the Lieutenant-Governor to repair during pleasure, to the island of St. John, for which place he was to sail the day following the date of his letter.

Canada.

A letter from the Rev. Mr. Chabrand Deslisle, chaplain to the garrison at Montreal, dated September 30, 1767, brings the disagreeable account that the Romish priests avail themselves greatly of the neglected state of the church of England in those parts, persuading the Canadians (who are most easily to be persuaded, being a most ignorant, bigotted people, and entirely devoted to the priests, especially the Jesuits) that we have not religion so much at heart as they. Being destitute of a decent place for public worship, he is forced to perform it in the Hospital chapel. Two Canadians, and one German, have made their recantations. He has baptized within the year 58 children, an adult negro, and an Indian of 7 years of age, and married 22 couple.

G

New

New England.

The Rev. Mr. Arthur Browne, Missionary at Portsmouth in New Hampshire, by a letter of the 6th of November, 1767, informs the Society of the arrival of Mr. Badger, whom he describes to be well calculated for the office of an *Itinerant*, being hardy, strong, resolute, active and diligent, and that he gives universal satisfaction wherever he goes. Mr. Browne's parishioners live in harmony and peace, and increase in number; but the communicants are comparatively few.

There are two letters from this Mr. Badger, the *Itinerant* Missionary in New Hampshire, both dated from Portsmouth; the one of December 17, 1767, the other of August 5, 1768. In the former he writes, that since his arrival in the end of September he had visited every town in the province, where there are any number who belong to the church of England: that they appear well pleased with his administrations, and promise to do all in their power to render his life agreeable, and that the Governor and Mr. Browne give him all the assistance they can. In the second, he mentions a variety of places where he has preached, both on Sundays and week-days: that the distance of the towns is so great, that scarcely any two can attend the public

public worship together, which increases the labor of his mission, and, as he expresses it, keeps him continually on horseback. The number of souls under his care amount to 1132 at present, which at his first coming did not exceed 740. In less than 11 months he has baptised 107 children, 1 female adult, and 1 negro. Hitherto he has been obliged to perform divine service, and to administer the sacrament in private houses for want of more convenient places.

The Rev. Mr. Bailey, Itinerant Missionary on the frontiers of Massachusetts bay, in a letter from Boston, dated June 27, 1768, takes a modest notice of many hardships he has undergone in the course of his ministry, and of the obstructions to the building a church, which is at length in a way of being accomplished, as subscriptions for that purpose have been made to the amount of 120l. sterling.

The Rev. Mr. Wheeler, Missionary at George Town and places adjacent, writes, on the 13th of September, 1768, that after a tedious passage of ten weeks, he got to Boston, and, as soon as he conveniently could, repaired to George Town, and found the people well disposed to receive him. He has continued to preach among them twice every Sunday to a decent congregation. They have not yet erected a place of worship, but say they intend it next autumn.

By a letter from the Rev. Mr. Weekes, Missionary at Marblehead, dated June 21, 1768, the Society is informed, that in the course of the year he has baptized 49 infants and 1 adult, married 21 couple, and several new communicants were added. The number of inhabitants at Marblehead is computed to be 6500, of which one fifth at least he believes to belong to the church: the rest are Independents or Congregationalists; but great harmony subsists between him and the Dissenting Ministers.

There are two letters from the Rev. Dr. Johnson, Missionary at Stratford and Milford in Connecticut, dated May 9 and November 7, 1768; in the former of which he recommends Mr. John Tyler as a person worthy of Holy Orders, of exemplary character, and sufficient learning; having studied under Dr. Johnson, and being a graduate both of the college of New Haven and New York, and fit for the vacant mission at Norwich. In the latter he recommends Mr. Joshua Bloomer to the regard of the Society, as worthy to be appointed their missionary, when he shall have obtained Holy Orders. He mentions his ill health, and has chosen Mr. Kneeland his assistant, in order to succeed him. Since last Christmas he has baptized 18, of which two are adult negroes, and admitted 5 to the communion, of which 2 are also negroes; and 2 good families have been added to the church.

The

The Rev. Mr. John Beach, Missionary at Newtown and Reading, in a letter dated April 4, 1768, writes, that the number of inhabitants exceeds 2000, the greater part of which belong to the church of England. That he has 310 communicants, 15 of which were added to the last communion: that the church people increasing in these parts makes the duty heavy on a single clergyman; and the clergy are not likely to increase till they are blessed with a resident Bishop.

By a letter from the Rev. Mr. Clarke, Missionary at New Milford, Woodbury, Kent, New Fairfield and Sharon of June 29, 1768, information is received, that in New Milford there are 92 families of the church, and about 50 communicants: in Woodbury 50 families and 35 communicants: in Kent 65 families and 40 communicants. That since the 9th of October he had baptised 60 infants, and 8 adults, one of which was a black. The church in those parts is in a very flourishing condition.

New York.

By several letters in the course of the year from the Rev. Dr. Auchmuty, Rector of Trinity church, and in one from Mr. Livingston (dated December 20, 1768,) executor of the late Mr. St. George Talbot, it appears that they have met with great trouble in recovering the

the legacy left to the Society, which will probably be much less than was at first apprehended, by reason of many difficulties raised by the heirs at law, and the obstructions given to the proving the will by them in several law proceedings. That the affair is now in a more successful way, and they hope soon to give the Society some more certain and pleasing account of it. And the Society are so well assured of the great pains these Gentlemen have taken in this matter, and of their judgment and discretion equal to their zeal for their service, that they esteem themselves much indebted to them for it, and do return them their hearty thanks. Dr. Auchmuty has recommended the Reverend Mr. Sayer to the mission of Newburg, to which the Society have appointed him. He writes, that Sir William Johnson laments the want of clergymen among the Indians in his neighborhood. He has agreed to purchase the late Dr. Barclay's house and farm in the Mohawks country, and intirely acquiesces in a proposal to allot one corner of the farm for a Schoolmaster to build a small tenement on it.

The Rev. Mr. Cutting, Missionary at Hempstead, in a letter of January 7, 1768, sends the Society the following account of his new mission. That it is a large one, that he thinks the people of his parish of Hempstead to be civil, hospitable, and grateful, and mentions one act of their gratitude in building an house
at

at their own expence for the widow of their late worthy Missionary. That his church is large and in general full: the spot where Mr. Cutting lives is surrounded with Presbyterians who are kind and obliging neighbors, sober and pious in their conversation, and averse to religious animosities. Great numbers remain unbaptised, owing to the principles of Quakerism, which prevailed there so long. To the south of Hempstead are many inhabitants who are willing to be instructed, and among whom he frequently officiates on week days: but being a very indigent people they have not the ability to get their children instructed, nor indeed the opportunity, there being no School-master, which he thinks would be a real blessing in those parts. The Society being of the same opinion, have desired Mr. Cutting to acquaint them at what place he wishes a school to be fixed, and if he can procure a worthy and fit man, he has their leave to employ him. At Oysterbay the church (which still remains unfinished) is in general well filled with constant, serious and devout people, but not equal in number to those of other denominations. Since April he has baptised 4 adults, and 27 children, and admitted two new communicants. At Flushing (a vacant mission) he baptised one adult and 5 children, and at Huntingdon 4 children.

The Rev. Mr. Munro, lately appointed Missionary at Albany, returns the Society thanks
for

for that appointment, in a letter of May 2, 1768. He arrived there just before last Easter, and begs leave to assure the Society, that he will do every thing in his power to deserve the good opinion they have conceived of him. He observes that Albany is on the communication from New York to Canada, and the metropolis of a very extensive and flourishing country whither some hundreds of families annually come to settle, which gives him hope of adding many to the church. Upon his arrival at Albany he found the church in a poor condition: a scattered congregation, reduced to a small number. He has endeavored to bring back the people, and reconcile them to their former persuasion, by frequent visiting, and by friendly conversations: and in this he has labored with success. In a second letter of the 12th of July, 1768, he writes of the quiet and easy state of his congregation, who attend divine service on Sundays very regularly and decently. His communicants were increased to 25 to whom he administered the sacrament on Whitsunday. He has buried 2 corpses, and married one couple, baptised 9 white, and 4 black children, and two black adults. His catechumens are 30 white children and 12 black adults. To the former he reads prayers constantly on Fridays, and spends an hour in instructing them: the latter he catechizes after evening prayer on Sundays. He offers it as his opinion, that Albany ought to have a resident clergyman constantly

stantly performing his ministerial office there, and the Society are so sensible of the necessity of it, that they intend to appoint a missionary for the Mohawk Indians, as soon as a proper person can be procured.

Mr. Hildreth, School-master at New York, in a letter of the 18th of October, 1768, acquaints the Society of the flourishing state of his school, which consists of 75 scholars. In the course of a year 13 boys and 7 girls have been put out to trades, &c. and three discharged for not giving regular attendance. The children are carefully instructed in the Catechism, and they make a good proficiency.

New Jersey.

The Rev. Mr. Odell, Missionary at Burlington and Mountholly, in a letter dated July 5, 1768, after acquainting the Society that his own congregation give him all the satisfaction he could wish, mentions how requisite a mission is at Waterford and Gloucester, there being at present no minister of the church of England between Burlington and the southwest extremity of New Jersey. Nor less requisite does he think it to appoint a missionary to Trenton, there being no episcopal church on the great road between Burlington and Brunswick, a distance of more than forty miles. The Society have accorded in this matter, and Mr.

H

Lyon,

Lyon, of Taunton has the offer of the mission of Waterford and Gloucester; and as the New Jersey clergy have recommended Mr. Thomson, missionary in Cumberland, to the mission of Trenton, he has had the Society's leave to remove thither.

The Society have received advice from the Rev. Mr. Abraham Beach, that he arrived safe at his mission in the end of September, 1767, where he was kindly received, and found an agreement among all denominations; likewise, that Mr. Ayres arrived safe at his mission in April, 1768, and before Michaelmas following had baptized 22 children and 4 adults.

Pennsylvania.

The Rev. Dr. Smith, Provost of the College of Philadelphia, assures the Society, in a letter of the 22d of October, 1768, that due care is taken of the mission of Oxford, who have two sermons in three weeks for ten months in the year, and when the Doctor is prevented, Mr. Montgomery supplies his place, who was regularly educated in the college at Philadelphia, and is represented to be an ingenious, serious, and worthy young man, of 22 years of age. The people wish him to be their missionary, and are content to wait for him till he shall be of proper age for holy orders.

He

He incloses letters from the mission of Trenton, backed by recommendation of the New Jersey clergy, in favor of Mr. Thomson, who solicits to be removed thither, as does Mr. Andrews of Lewes, from Suffex on Delawar, on account of the unhealthfulness of the place, and would gladly accept of York county, and take care of Cumberland too till another missionary can be got. In this the Society have so far concurred, that they have given Mr. Andrews leave to remove to the mission of York and Cumberland, provided he will take the whole duty upon him, as Mr. Thomson did before, and promise to continue in it without a prospect of having the mission divided.

A letter from the Rev. Mr. Barton, Itinerant Missionary in Lancaster, dated Philadelphia, October 18, 1768, brought by Mr. Coombe (whom he recommends to the Society) informs them, that he continues to correspond with Sir William Johnson, on the subject of Indian schools, a subject which he hopes the Society will never lose sight of. There are still vacant missions and dispersed congregations in Pennsylvania, among whom an itinerant missionary might do infinite good. The people of North Carolina continue to complain of the want of missionaries. He has lately received a list of the church people in Rowan county, which amounts to 1500. He returns the Society thanks for the addition

of 101. to his salary, which, together with the use of a plantation which Governor Penn has been pleased to allow him, will inable him to continue in the service of the Society.

North Carolina.

His Excellency William Tryon, Esq; Governor, in a letter from Brunswick, June 10, 1768, recommends the Rev. Mr. Wills to the Society's regard, and to be incorgaged by them to return back again to North Carolina. The Society have accordingly complied with the Governor's desire.

The Rev. Mr. Earl, Missionary in Chowan county, in a letter from Edenton, dated March 26, 1768, acquaints the Society, that since October 1767, he had baptised in his own parish 30 infants, and he has 27 communicants. He has preached to 2 congregations in Berkley parish, and baptized 18 infants; and to 8 congregations in St. Andrew's parish, and baptized there 95 infants, and administered the sacrament to 46 communicants.

The Rev. Mr. Cupples, Missionary in North Carolina, in a letter from St. John's parish, Bute county, April 9, 1768, informs the Society, that he has been inducted, by a commission from his Excellency, into St. John's parish. Since January 1, 1767, he had baptised 382 children, 51 of which were blacks.

He

He has five places to officiate in, at three of which he has administered the sacrament four times, to about 60 communicants at each place. There are a few Anabaptists in his parish, but the number is decreasing.

Georgia.

The Rev. Mr. Frink, Missionary at Savannah, writes on Jan. 7, 1768, that he enjoys better health than he did at Augusta, and returns the Society his thanks for the change. In one year he has baptised 80, buried 120, preached twice every Sunday, and upon the principal holydays always once, besides affording all the assistance he could to this, and the neighboring province of South Carolina.

The Rev. Mr. Ellington writes, that he got safe to his mission at Augusta, on the 12th of November 1767, and was well received. He says, that there is not one place of worship of any denomination within an hundred miles of Augusta either way. He remedies this as far as he can, having been thrice at St. George's parish; generally setting out on a Monday and travelling on that day thirty or forty miles. On the three following days he has performed divine service in three different places of the parish, ten miles wide of each other, and returned home on the Friday. There are two other settlements over the river Savannah in
Carolina,

Carolina, the one about 7 miles distant; (where he goes once a fortnight) the other, about 10, (where he goes once a month in the week days) at which places numbers do attend. Since he has been in America he has baptised 178 children, and 2 adults, married 15 couple, and buried 12 corpses. The people are very illiterate, and know little more of christianity than the Indians.

Florida:

Mr. Post is arrived on the Musquito shore, but no account yet of his undertaking.

Bahama Islands.

The Rev. Mr. Tizard, Missionary at New-Providence complains in his letter of June 1, 1768, that the climate seems to disagree with him, and he is apprehensive that his want of health will hinder his continuing there. Since his arrival he has married 14 couple, buried 19 corpses, and baptized 73 whites, 9 adult negroes and 5 children. He has 12 communicants. There are on the island 253 white men, 264 women, 253 boys, 214 girls, 480 negro men, 358 women, 286 boys, 138 girls.

By a letter of the 27th of February, 1768, the Rev. Mr. Moss, Missionary at Harbour Island, and Eleuthera, acquaints the Society, that he arrived at New Providence on the 8th of

of May, 1767. When he came to Harbour Island, he had at first a cold reception, from the people's apprehending that they were to contribute to his support; when they found that not to be the case, they became fond of him. He performs divine service under the branches of Tamarind trees. The sessions of Council and Assembly at New Providence, have enacted a law, which divides Harbour Island and Eleuthera into a distinct parish named St. John's; allows 150l. current money out of the Harbour Island taxes towards building a church in that island, and settles 50l. per annum, English, for salary and house rent for the minister. From the 8th of May to the end of the year 1767, he baptised 71 white, and 6 black children, 2 black adults, and 1 mulatto child, married 10 couple, and buried 2 corpses. Communicants are 27, all serious good livers.

Africa.

There are two letters from the Rev. Mr. Philip Quaque, Missionary, Catechist, and School-master to the Negroes on the Gold Coast; the one bearing date October 20, 1767, the other without any date at all; by which the Society are informed, that the number of his scholars continues the same. Three of them read their primmers very well, and most of them

them say the catechism as far as the first commandment. But he complains of discouragements which he meets with from the inattention of the garrison to public service on Sundays, and from the Governor himself, who is backward in this particular. On the 2d of August he performed divine service, for the first time, before Cabosheer Cudjo, and many of the Cape Coast people, seemingly to their satisfaction; at which time he expressed again his desire of having an house built containing two long rooms, the one for the service of God, the other for a school. He has since officiated on Sundays, but finds it very difficult to collect them together, as they are engaged in their idolatrous ceremonies, and addicted to drinking spirituous liquors to excess. The Governor had promised to have his four children baptised, but Mr Quaque has not yet been able to induce him to do so.

Barbadoes.

From several letters from the Society's Officers and Attorneys, at Codrington-College, in the course of the year, the Society is enabled to give the public these informations. That Mr. Mashart, a Gentleman unexceptionable in all respects, is appointed Usher in the college, in the room of Mr. Wharton. That the Attornies in the management of the Society's affairs have

have discharged their part with the exactest fidelity, discretion, labor and zeal; and are most justly intitled to the thanks of the Society. Especially for their attention and care of the poor Negroes, who have been most humanely treated. And the Society have given the most positive directions, that besides the greatest tenderness and care bestowed upon them, no method may be left untried to give them a right sense of religion; and that the masters in particular must do their utmost to establish them in all necessary instruction.

The

☞ The Society, from their first institution, taking into their serious consideration the absolute necessity there is, that those Clergymen, who shall be sent abroad, should be duly qualified for the work to which they are appointed, desire every one, who recommends any person to them for that purpose, to testify their knowledge, as to the following particulars:

1. The age of the person.
2. His condition of life, whether single or married.
3. His temper.
4. His prudence.
5. His learning.
6. His sober and pious conversation.
7. His zeal for the christian religion, and diligence in his holy calling.
8. His affection to the present Government.
9. His conformity to the doctrine and discipline of the church of *England*.

And the Society do now request, and earnestly beseech all persons concerned, that they recommend no man out of favour or affection, or any other worldly consideration, but with a sincere regard to the honour of almighty God, and our blessed SAVIOR; as they tender the interest of the christian religion, and the good of men's souls.

And

And the Society particularly desire their friends in *America* to be so just to them, when any person appears there in the character of a Clergyman of the church of *England*, but by his behaviour disgraces that character, to examine as far as may be into his *Letters of Orders*, his name and circumstances, and to inspect the public list of the names of the missionaries of this Society, published annually with the abstract of their proceedings; and the Society are fully persuaded it will appear, that such unworthy person came thither without their knowledge; but if it should happen that any such should come thither from them, they intreat their friends in *America*, in the sacred name of Christ, to inform them, and they will *put away from them that wicked person.*

The Receipts and Payments on the General Account of the Society for the Year past, stood thus at the Audit of the Society on the 26th Day of *January* 1769.

R E C E I P T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Ballance of Account in the Hands of the Treasurer, <i>Jan.</i> } 27, 1768,	928	3	2
By Benefactions and Legacies and Entrance of Members in } the Year 1768, — —	2524	16	11
By Subscriptions of Members of } the Society, — —	578	2	0
By Rent from Tenants, and by } Dividends in the public Funds,	1125	15	8
Total	5156	17	9

P A Y-

P A Y M E N T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
For Salaries to Missionaries, Catechists, Schoolmasters, and the Officers of the Society,	3824	16	0
For Books, Gratuities to Missionaries, and other incidental Charges, — —	447	6	8½
To the Purchase of 500 <i>l.</i> Old South Sea Annuities, and Brokerage — —	448	2	6
To Balance due to the Society Jan. 26, 1769, —	436	12	6½
Total	5156	17	9

Abstract of the Society's *London* Account relating to *Codrington* College and their Plantations in *Barbadoes*, as ballanced by the Auditors of the Society, on the 26th Day of *January* 1769.

The Society to the Trust Dr.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Ballance of Accounts in <i>January</i> 1768, ————	186	15	11½
Nett Produce of 112 Casks of Sugar sold at <i>London</i> , ————	2293	0	0
Dividends on 4000 <i>l.</i> Three per Cent. Consol. Bank Annuities, due <i>July</i> 5, 1768, ————	120	0	0
Dividends on 3000 <i>l.</i> Old South Sea Annuities to the 10th of <i>October</i> , 1768, ————	90	0	0
	<hr/> £ 2689 15 11½ <hr/>		

The

The Society to the Trust Cr.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Bills drawn by the Society's Attornies, and others, at <i>Bar-</i> <i>badoes</i> , and paid at <i>London</i> ,	841	19	5
Salaries to Officers in <i>London</i> ,	105	0	0
Expence relative to the new purchased Estate in <i>Barbadoes</i> ,	81	9	9
Petty Disbursements —	11	19	9
	1040	8	11
Balance due to the Society on <i>January</i> 26, 1769.	1649	7	0½
	£ 2689	15	11½

A LIST

A LIST of the
MEMBERS
OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Those marked thus * were chosen Members in
the Year 1768.

A.

THE Right Reverend Richard Lord Bishop
of St. Asaph.

Charles Ward Apthorp, of New York, Esq;

John Apthorp, of London, Esq;

James Apthorp, of Boston, Esq;

East Apthorp, M. A.

Mr. Enos Alling, of New Haven, Connecticut.

Samuel Auchmuty, D. D. Rector of Trinity Church
in the City of New York.

The Rev. Sir Ashurst Allin, Bart.

Thomas Ashton, D. D. Fellow of Eton College.

K

THE

B.

THE Right Reverend *Edward* Lord Bishop
of *Bath and Wells*.

The Right Reverend *John* Lord Bishop of
Bangor.

The Right Reverend *Thomas* Lord Bishop of
Bristol.

The Honourable *Francis Barnard*, Esq; Go-
vernor of the Province of *Massachusetts Bay* in
New England.

The Honourable and Reverend *Shute Barring-*
ton, LL. D. Canon Residentiary of *St. Paul's*.
Richard Barford, D. D.

Edward Ballard, D. D.

Thomas Barnard, M. A. Rector of *Maple Dur-*
ham, *Oxfordshire*.

The Rev. Mr. *James Barclay*.
Cutts Barton, D. D. Dean of *Bristol*.

John Bradstreet, Esq; Colonel.

Edward Bearcroft, Esq;

George Berkeley, L. L. D. Chancellor of *Christ's*
College, *Brecknock*.

Edward Bernard, D. D. Provost of *Eton College*.

Jonathan Belcher, Esq; Chief Justice of *Nova*
Scotia.

John Berney, D. D. Archdeacon of *Norwich*.

Calverley Bewicke, Esq;

Thomas Blackwell, M. A.

Ebenezer Blackwell, Esq;

Jonathan Blenman, Esq; Attorney-General in
Barbadoes.

William

William Bowles, M. A. Fellow of Winchester College.

Robert Breton, M. A. Archdeacon of Hereford.

Henry Burrough, M. A. Prebendary of Peterborough.

John Burton, D. D. Fellow of Eton College.

Philip Brown, B. D.

The Rev. Mr. Bourdillon.

Richard Bulkeley, Esq; Secretary of the Province of Nova Scotia.

Joseph Banks, Esq;

John Benson, M. A.

Walter Bagot, M. A.

William Bell, D. D. Prebendary of Westminster.

William Buller, M. A. Prebendary of Winchester.

* *John Bostock, D. D. Canon of Windsor.*

C.

THE most Reverend and Honourable *Frederic* Lord Archbishop of *Canterbury*.

The most Reverend *Michael* Lord Archbishop of *Cashel*.

The Right Reverend *Edmund* Lord Bishop of *Chester*,

The Right Reverend *William* Lord Bishop of *Chichester*.

The Right Honourable Lord *Colrayne*.

The Honourable *George Clinton, Esq; Admiral.*

John Chapman, D. D. Archdeacon of *Sudbury*.

Timothy Collins, M. A. Canon Residentiary of *Wells*.

Mr. *John Cobb*.

Edward Codrington, Esq;

John Cooksey, M. A.

Charles Walter Congreve, M. A. Archdeacon of *Armagh*.

Allen Cowper, M. A.

John Craven, M. A.

Lewis Crusius, D. D. Prebendary of *Worcester*.

Stephen Comyn, Esq;

William Henry Chauncey, Esq;

Colonel *Mordaunt Cracherode*.

Myles Cooper, D. D. President of *King's College* at *New York*.

Richard Cust, D. D. Canon of *Christ Church*, *Oxford*.

D.

THE most Reverend *Charles* Lord Archbishop of *Dublin*.

The Right Honourable *William* Earl of *Dartmouth*.

The Right Reverend and Honourable *Richard*, Lord Bishop of *Durham*.

The Right Reverend *Charles* Lord Bishop of *St. David's*

The Honourable *Wriothesley Digby*, Esq; LL.D.
Richard Dalton, Esq;

Christopher

Christopher Dawson, Esq;

Peter d'Espaignol, Esq;

Samuel Dickens, D. D. Archdeacon of Durham.

*George Dixon, D. D. Principal of Edmund Hall
in Oxford.*

Thomas D'oyly, LL. D. Archdeacon of Lewis.

Thomas Drake, D. D.

Robert Dinwiddie, Esq;

*David Durell, D. D. Prebendary of Can-
terbury.*

E.

THE Right Reverend *Matthias* Lord Bishop
of *Ely*.

The Right Reverend and Honourable *Frederick*
Lord Bishop of *Exeter*.

Jucks Egerton, M. A.

Richard Eyre, D. D.

F.

FREDERICK *Frankland, Esq;*

John Fountayne, D. D. Dean of York.

Tobias Frere, Esq;

Thomas Edwards Freeman, Esq;

*Michael Francklin, Esq; Lieutenant Governor of
Nova Scotia.*

* *Pulter Forester, D. D. Chancellor of Lincoln.*

* *Ralph Freman, D. D. of Hertfordshire.*

THE

G.

THE Right Reverend *William* Lord Bishop
of *Glocester*.

The Right Hon. the Lord *Grosvenor*.

Henry Galley, D. D. Prebendary of *Glocester*.

Edmund Gibson, M. A. Precentor of *St. Paul's*.

Benjamin Goodison, Esq;

John Gooch, D. D. Prebendary of *Ely*.

Thomas Greene, D. D. Dean of *Salisbury*.

Blinman Gresley, M. A.

His Excellency *James Grant*, Esq; Governor
of *East Florida*.

Charles Gray, Esq;

H.

THE Right Honourable *George Montague*
Dunk, Earl of *Halifax*.

The Right Honourable and Right Reverend
Lord *James* Bishop of *Hereford*.

The Honourable and Reverend *John Harley*,
M. A. Archdeacon of *Salop*.

The Honourable *James Hamilton*, Esq; Go-
vernor of *Pennsylvania*.

Hugh Hall, of *Boston* in *New England*, Esq;

James Hallifax, D. D.

George Harrison, of the City of *New York*, Esq;

Joseph Harrison, Esq; of *New Haven*, *Connec-*
ticut.

Bartbolomew Hammond, Esq;

Benjamin

Benjamin Hayes, Esq;

Mr. George Hayter.

The Rev. Sir John Head, D. D: Bart. Archdeacon of Canterbury.

William Henry, D. D.

William Herring, D. D. Dean of St: Asaph:

Thomas Herring, M. A.

Samuel Holcombe, M. A. Prebendary of Worcester.

Richard Hotchkis, M. A:

Joseph Hudson, Esq; Major General:

William Hutton, L. L. B.

William Hetherington, M A.

John Hotbam, D. D. Archdeacon of Middlesex.

The Honourable Thomas Harley, Esq; Alderman of London.

Thomas Hollingbery, D. D.

Richard Hind, D. D.

I.

SIR *Edmund Isham, Bart.*

Sir Stephen Theodore Janssen, Bart. Chamberlain of London.

Charles Jenner, D. D. Archdeacon of Huntingdon.

Laurence Jackson, B. D. Prebendary of Lincoln.

Samuel Johnson, D. D.

His Excellency George Johnson, Esq; Governor of West Florida.

Sir

Sir *William Johnson*, Bart. his Majesty's Superintendent for *Indian Affairs* in *North America*.

Joseph Jane, B. D.

The Rev. Mr. *Inglis*, of *New York*.

The Reverend *John Fortin*, D. D. Archdeacon of *London*,

K.

THE Right Honourable *Thomas* Earl of *Kinnoul*.

Anthony Keck, Esq; Serjeant at Law.

Samuel Knight, M. A.

William Knox, Esq; Agent for *East Florida*.

Benjamin Kennicott, D. D.

Joshua Kyte, D. D.

John Kirkman, Esq; Alderman of the City of *London*.

L.

THE Right Reverend *Richard* Lord Bishop of *London*.

The Right Reverend *John* Lord Bishop of *Litchfield* and *Coventry*.

The Right Reverend *Jonathan* Lord Bishop of *Landaff*.

The Right Reverend *John* Lord Bishop of *Lincoln*.

The Right Reverend *William* Lord Bishop of *Londonderry*.

T'

The Right Honourable the Earl of *Lincoln*.
John Lawrey, M. A. Prebendary of *Rockester*.
William Lloyd, M. A.
Thomas Lloyd, D. D. Dean of *Bangor*.
John Lynch, D. D.
Edmund Lovell, M. A. Canon of *Wells*.
Thomas Lane, Esq;
The Rev. Mr. *Christopher Lonsdale*.

M.

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1709 The Lord Bishop of *Norwich*, Dr. *Trimnel*.

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M

1711

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1714 The Lord Bishop of *Clogher*, Dr. *Asb*.
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ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the sum of* ^{to} *be raised and paid by and out of all my ready money, plate, goods, and personal effects, which by law I may or can charge with the payment of the same (and not out of any part of my lands, tenements, or hereditaments) and to be applied towards carrying on the charitable purposes for which the said Society was incorporated.*

N. B. The variation in this form of a LEGACY, from that formerly printed, is made necessary, on account of some unhappy mistakes in wills, by which several considerable legacies have been lost to the Society, and the good intentions of the testators have been intirely defeated, because the sums bequeathed to the Society have been ordered to be raised, or paid out of lands, or real estates, which is not now permitted by law.

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And to Mr. *William Symondson*, at the *First Fruits Office*, in the *Inner Temple*, their TREASURER.

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for the Propagation of the Gospel in Foreign
Parts, the sum of _____
to be paid and paid by and out of all my ready mo-
ney, plate, goods, and personal effects, which by
law I may or can charge with the payment of the
same (and not out of any part of my land, or
rents, or hereditaments, and it is applied to
wards carrying on the said Society's business for
which the said Society was incorporated.

M. D. The variation in the form of a Pledge
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deed of gift, and which has been left to the
care, and the attention of the
trustees has been neglected, because the
trusts bequeathed to the Society have been
ordered to be paid, or paid out of land,
or real estate, which is not lawfully
by law.

Directed to the Reverend Mr. Daniel Barker,
Minister of the Gospel, at the
And to Mr. William Gurney, at the
First Office, in the Lane, London.
Witness my hand and seal this _____ day of _____ 17____.

